

St. Rose's Church
Saint Louis

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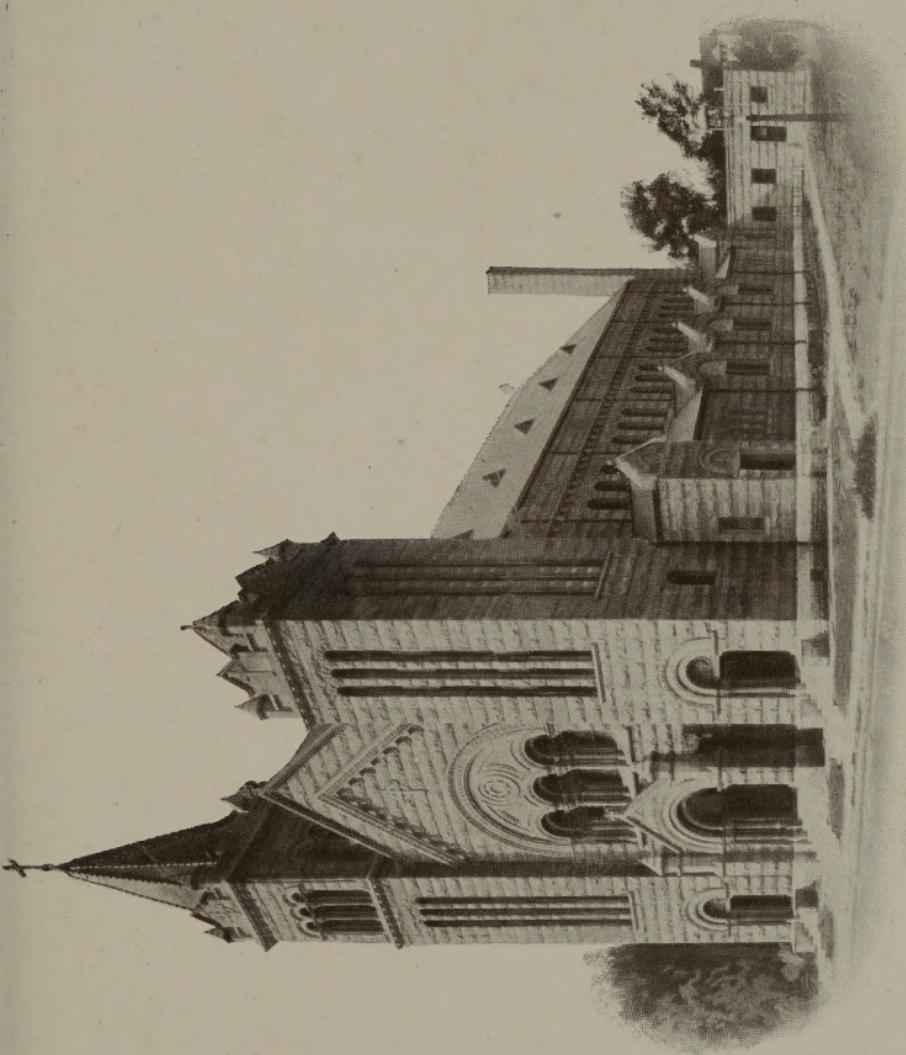
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Complements of
Anna Dorothea -

Without increasing her
genius, the writer may have
improved her language in
the years that this little
book has been in the hands
of the public. Errors in diction
might have been committed at
the time of its publication which
the experience of a riper age
may remove; and some exuber-
ance in imagery may be
restrained with advantage by
a degree of judgment acquired
in the progress of time -



NEW CHURCH OF ST. ROSE
Goodfellow and Maple Avenues. Dedicated Sept. 18, 1910



History
of
St. Rose's Church

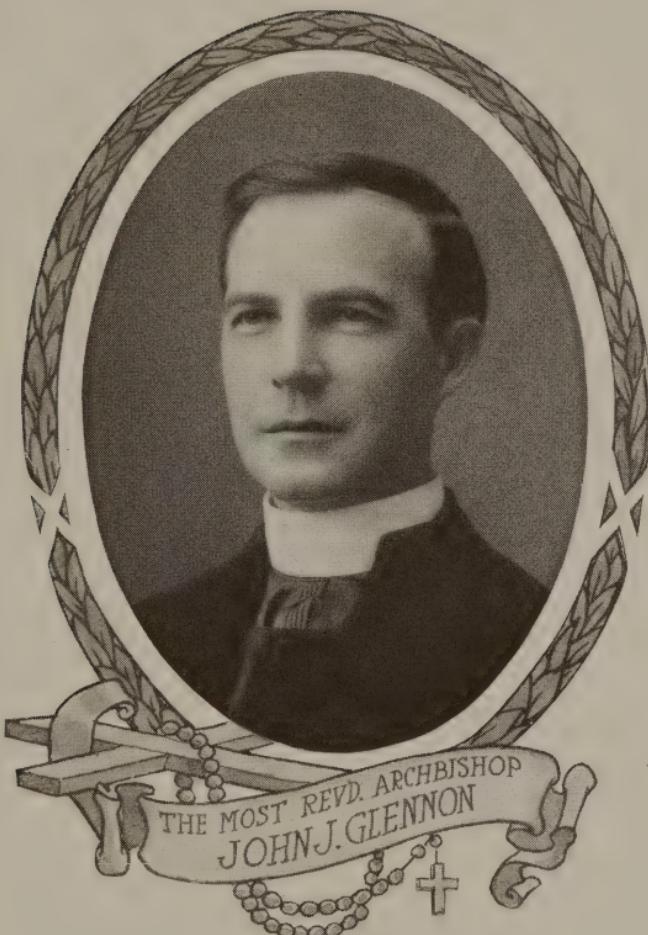
to which is added a brief
sketch of the life of

St. Rose

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Compiled by
ANNA D. COOK

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ILLUSTRATED

•
Saint Louis
September Eighteenth
1910



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History of the Church



HE Church of St. Rose was really inaugurated in a simple wooden chapel in the early 70's at the corner of what is now Hamilton and Minerva Avenues. The city limits at that time were just west of Grand Avenue. Beyond this the country was little more than a wilderness with a few farm houses scattered here and there. The people were generally gardeners and dairy-men.

Those among them who were Catholic were compelled to attend whatever church they found most convenient, some going into the city while others who lived farther out worshipped at St. Ann's Church in Normandy. Some in the parish can recall this journey to Normandy taken regularly.

Finding this little band of pilgrims increasing in numbers, the pastor of St. Ann's, Rev. Adrian VanHulst, a saintly Jesuit, with the same kindness and benevolence that has ever marked the followers of St. Ignatius, conceived the idea of erecting a small Mission or Chapel farther in toward the city which might serve these few and relieve them of the hardships entailed in going to and from St. Ann's.

The site he selected for this Chapel, which was in time to become the foundation of the pioneer church of the West End, could not have been more judiciously chosen either for health, advantages of location or beauty and grandeur of scenery. Here the woods were vocal with the songs of many birds and the earth covered with every variety of rich and brilliant wild flowers and magnificent forests of trees. No more appropriate place could have been chosen for the home of St. Rose,

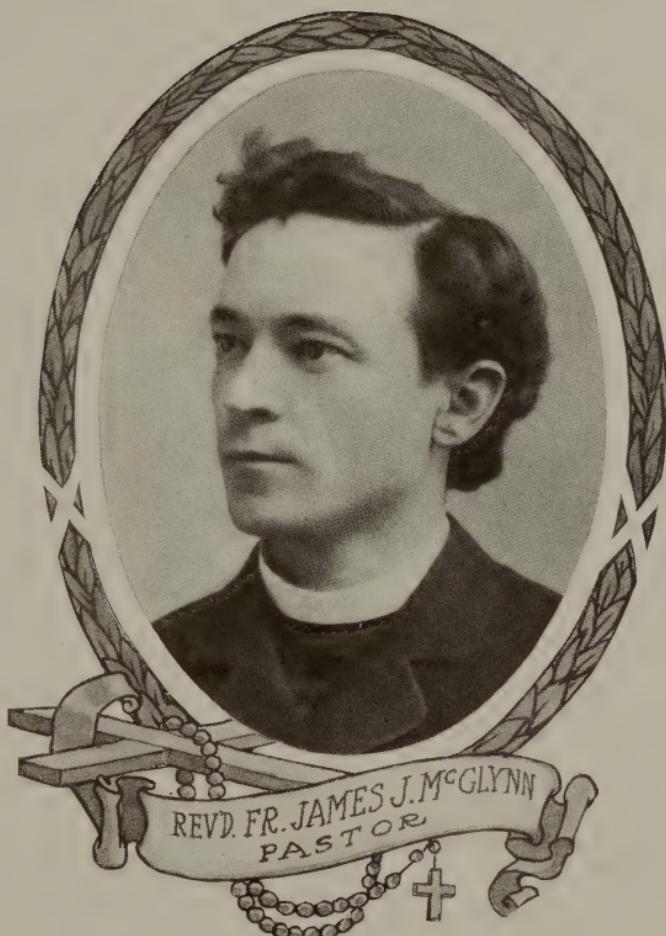
whose dwelling on earth had always been a "little hermitage" hidden by trees and bushes in her father's garden.

Like the ancients who built their temples on the heights as if to suggest the due superiority of religion over all other pursuits, Fr. VanHulst erected this Mission or Chapel on the top of the hill familiarly known as "Rose Hill." A long, low frame building about 50 feet wide and 75 feet deep with a modest steeple in front and two dormer-windows on either side composed the structure. The architecture was not very expensive but it was none the less agreeable ~~for~~ its poverty.

In one end was the chapel and the other portion served as a class-room where two Sisters of Mercy, who trudged in and out each day to their home near St. Ann's in Normandy, conducted school. The pupils numbered about forty. Despite the persevering efforts of the teachers, owing to the many disadvantages under which they labored they found it necessary to close it after one year.

The chapel during these first years, was attended by its founder, Rev. Fr. VanHulst until 1881, when he was succeeded by Rev. Fr. Xavier Kuppin, S. J. In 1883 Rev. Fr. Joseph Real also of the Society of Jesus was attached to it and directed it until it was relinquished by the Jesuits.

In these early days the scene about the chapel on feast days and holy days would resemble a county fair. Large, rough wagons with their horses and mules, buggies, spring-wagons — every conveyance that could be pressed into service could be seen stationed about it and many times did the whinnies of



REVD. FR. JAMES J. MCGLYNN
PASTOR

the horses and the braying of the mules distract the worshippers within.

After the Jesuits resigned its charge, Rev. Fr. G. D. Power, Chaplain of the Loretta Convent, Saint Louis, attended it and said Mass on Sundays and other days of obligation.



IN June of 1884, Rev. James J. McGlynn, the present rector of St. Rose's, was appointed to the place by Most Rev. Peter Richard Kenrick, Archbishop of Saint Louis. The most flattering success attended his efforts to organize what grew to be one of the best parishes in the city.

He ministered to a very large district, extending from Kingshighway on the east to Horse Shoe Creek on the west and from Natural Bridge Road on the north to Forest Park on the south. From these same boundaries have since been carved five parishes—St. Mark's, St. Edward's, Notre Dame, All Saint's and St. Catherine's of Sienna.

A small one-story frame house of two rooms was erected that served as a parochial residence, and so poor was the parish that the pastor was obliged to perform his own household duties.

With characteristic energy and zeal Fr. McGlynn gathered about around this nucleus of thirty or forty families others of the fold—until the Chapel became gradually insufficient for the growing wants of the parish and the necessity of erecting a new and larger church presented itself.

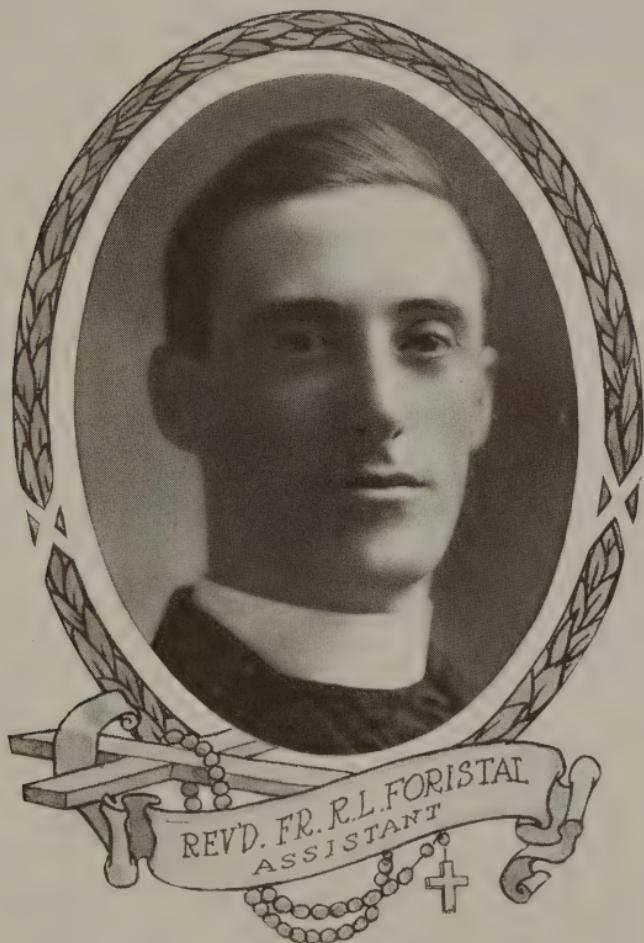
In order that it might be more centrally located for the parishioners another site was

selected a few blocks southeast at the intersection of Goodfellow and Etzel Avenues. At the time the place was somewhat remote from street car lines but the keenly observant pastor saw that it was destined in time to be in the midst of a thickly populated residence section.

Funds were gathered and in a short time all was in readiness for the laying of the corner-stone of the new building. This event which was participated in by almost every Catholic in Rose Hill, in addition to many worshippers from other parts of the city occurred Sunday, October 26, 1890. A procession, consisting of acolytes, local dignitaries of the church and a large concourse of people, headed by the Christian Brothers Band, marched from the old church on Hamilton and Minerva Avenues to the new site where the stone was set in place by Vicar General, P. P. Brady. The sermon on this occasion was delivered by Rev. G. D. Power.

Work on the church was pushed rapidly and in the spring of the following year it was completed. It was dedicated on the Feast of St. Aloysius, June 21, 1891, by Vicar General Brady. Solem Mass at 10:30 was sung by Rev. J. J. Flanagan, with Rev. D. May, Deacon and Rev. J. J. O'Brien, Sub-deacon. The choir, under the direction of Mr. Joseph Goefferst, organist, rendered Wiegand's Mass in splendid manner. An eloquent and masterly discourse "On the nature of the Kingdom of God" was pronounced by Rev. D. S. Phelan.

Many present on that occasion remarked the general expression of perfect harmony that prevailed both within and without the structure. It was entirely out of the conventional order.



of Catholic churches of the city and quite an ornament to the very attractive residence section in which it was located. The building of the Queen Anne style in architecture, was erected at a cost of \$10,000. It was one and one-half stories high, 50 feet wide by 95 feet in length and was constructed of stone. A steep and widely projecting roof, symmetrical square tower and massive corner entrance gave it quite a picturesque appearance. It was erected on a lot fronting 265 feet on Etzel Avenue by 163 feet on Goodfellow Avenue.

The interior had an open timber roof with ceiling of modelled panels. All the wood-work was finished with oil in natural colors—the doors, casements and ceiling being of pine, the pews of poplar and the chancel railing of butternut. The tall arched-memorial windows on either side of the church, the circular window over the high altar and the triple window over the gallery set in nicely stained glass of most tasteful design allowed a flood of soft light to enter. The altars were of pure white trimmed with gold. The high altar was placed in an arched recess formed by the vestry-rooms on either side, while the chancel extended out some six feet into the church. On the right and left side of the church were the side altars—one dedicated to the Blessed Virgin the other to St. Joseph. All in all, it was a simple though devout place of worship.

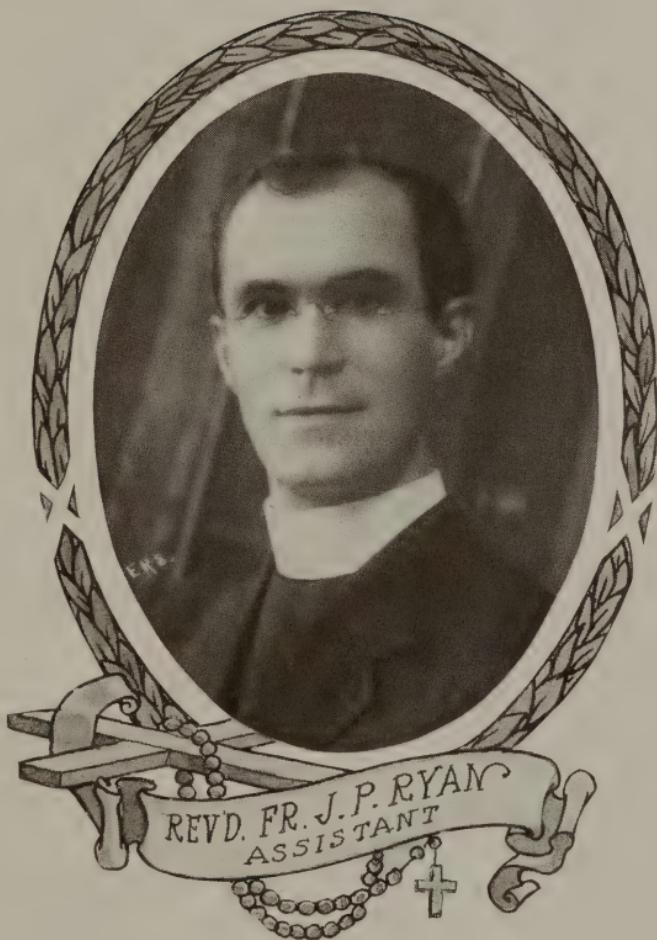
The people of St. Rose's will always cherish many hallowed memories of scenes and happenings within its sacred portals but the brightest picture on memory's wall will be that of the celebration of the Silver Jubilee of their beloved pastor, Rev. J. J. McGlynn. In

the whole history of the church no event attracted more attention among the clergy and laity than this. The services in the church on Sunday, June 27, 1909, were of the most impressive character and were attended by the largest congregation ever assembled in this edifice. Old and new parishioners came from far and near to do him honor. Solemn Mass was sung at 10:30 o'clock with Rev. Fr. McGlynn, celebrant, Rev. D. J. Lavery, Deacon, Rev. Gerardus Schmidt, Sub-deacon, and Rev. Timothy O'Sullivan, Master of Ceremonies. Rev. P. W. Fallon, an old friend of Father McGlynn's, delivered the sermon and crowned with wreaths of silver oratory the Jubilarian. Excellent music was rendered by the choir.

All of Fr. McGlynn's twenty-five years of priestly service has been given to St. Rose's. In all these years he has toiled on with the amiability and zeal of an apostle, encountering obstacles that would have discouraged any but the bravest spirit. Sympathetic and self-sacrificing he has followed faithfully in the foot-steps of the Good Shepherd, "Who laid down His life for His sheep."

What share he has had in the material welfare of the parish may be judged from the fact that the church holdings on Etzel and Goodfellow Avenues have a valuation of \$70,000. To this may now be added the new properties on Goodfellow and Maple Avenues.

Beside the church soon sprang up St. Rose's School. It was built in 1897, at a cost of \$12,000. By careful management it was soon entirely free from debt of any kind and a splendid new addition was erected ~~near~~ by side ~~with~~ the old building at a cost of \$18,000.



REVD. FR. J. P. RYAN
ASSISTANT

The school contains not only class-rooms, music-rooms and an assembly-hall, but also a most unique little chapel dedicated to St. Ann, where the children may gather and offer their prayers to Him Who said, "Suffer the little ones to come unto me."

The school is conducted by the Sisters of Loretto. From the very beginning their success as teachers was acknowledged and applauded by the parishioners. So excellent a reputation have they established throughout the parish for their work that after twelve years' labor they have an enrollment of nearly five hundred pupils. The Sisters for the past ten years have occupied the old parochial residence situated in the rear of the school, but will soon be installed in their new home at 1119 Goodfellow Avenue.



GHE crowning event of the Pastor's Jubilee and one that will ever serve as a glorious monument to the faith and zeal of its founder, was the laying of the corner-stone of a magnificent \$100,000 church on the afternoon of Sunday, June 27, 1909, by Most Rev. J. J. Glennon, Archbishop of Saint Louis, in the presence of six thousand spectators. Rev. J. J. O'Brien delivered a beautiful and impressive sermon.

The parish whose steady increase from thirty-five families to five hundred had long out-grown the old church, the seating capacity of which was only about four hundred persons. Time and again the question had arisen of the need of a new and more commodious place of worship and one more in keeping with

the progress of the parish. The work deferred by the zealous Pastor to a more auspicious time soon became imperative.

Subscriptions were taken and plans were made. While the old church was never intended to be permanent, the advent of the trolley car close to its doors rendered its situation often-times intolerable, and it was decided to erect the new one in a more desirable location, two blocks farther south and let the old church remain as a Sodality Hall.



HE new building at the corner of Goodfellow and Maple Avenues, which alone cost \$80,000, has a frontage of 82 feet on Goodfellow Avenue, while the width in the rear is 112 feet. It is 152 feet long and 128 feet high. The lot upon which it is built is 270 x 163 feet and was purchased for \$28,000.

The church is of a Florentine Romanesque type of architecture developed in blue Bedford stone throughout the entire exterior, with a lofty spire on one corner of the front and a suppressed tower on the other. The front is embellished with highly ornamental entrances, gables and cornice. No multiplied adornments impair the beauty of the whole.

The plan of the building is one large open Auditorium capable of seating twelve hundred people comfortably in full view of the several altars with large barrel vaulted ceiling and colonnades at side.

The church is surrounded on either side with large broad aisles in which are located the recessed confessional and shrine chapels. The

Stations of the Cross are also placed in these. It is entered through a large spacious vestibule connected with choir stairs on one side and baptistry on the other. The choir spans the entire width of the church and can accommodate three hundred persons.

In the western end of the church is a large sanctuary comfortably elevated above the main floor to give view to those in the rear or any part of the church. It is enclosed by a chancel railing of simple but elegant construction.

The windows on either side shed an effulgence of light within.

The interior of the church is finished in hardwood. The furnishings which cost \$20,000 have been selected with a view to the comfort and convenience of the worshippers. It is lighted throughout by electricity.

The church is supplied with large and spacious sacristies, society rooms, janitor's quarters, etc. There is a large deep basement under the entire church to be used as a childrens' chapel.

The entire structure, designed by the same famous architects who planned the \$2,000,000 New Cathedral of our city—Messrs. Barnet, Haynes and Barnet, will be one of the most attractive churches in Saint Louis.

On Sunday, September 18, 1910, this new church of St. Rose will be dedicated by the Most Reverend J. J. Glennon, Archbishop of Saint Louis.

The present parish boundaries are as follows: On South, Wabash Railroad; on West, the Wabash Railroad to Page Avenue, Hodamont from Page to Ridge and Hamilton from

Ridge to Easton; on North, Easton Avenue to Arlington; on East, Arlington from Easton to Page and Union Avenue from Page to Wabash Railroad.

The temporary parochial residence at 1015 Goodfellow Avenue, which Fr. McGlynn and his two able assistants—Rev. J. P. Ryan and Rev. R. L. Foristal will occupy, is located on the north side of the church. It is the hope of the parishioners that within a short time a more suitable home and one more in keeping with the dignity of the new St. Rose's church will be built.

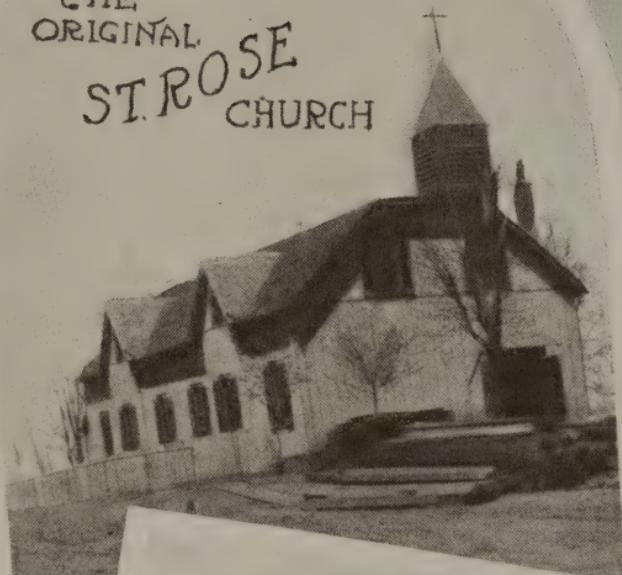
Well may St. Rose look down today from her heavenly home upon this expression of loyalty and devotion of her priests and people and bless their efforts to do her honor.

In the words spoken by the Most Reverend Archbishop at the laying of its cornerstone they repeat:—

"May this church be truly the red and the white rose; the red rose symbolical of the active vigorous life and the white of the pure light emanating from within."



THE
ORIGINAL
ST. ROSE CHURCH



THE FIRST
PAROCHIAL
RESIDENCE

St. Rose of Lima



CHURCH OF ST. ROSE
Goodfellow and Etzel Avenues. Dedicated June 21, 1891

"First flow'ret of the desert wild!
Whose leaves the sweets of grace exhale
We greet thee, Lima's sainted child—
Rose of America, all hail! all hail!"



T. ROSE, Patroness of America and the Philippines, was born in Lima, Peru. April 20, 1586 of pious parents named Gaspar and Marie de Florez. Altho of noble birth they had not much of this world's wealth yet lived in comfortable circumstances.

The name given to her in baptism was Isabel. How it was changed to Rose is thus narrated:—About three months after her baptism while sleeping peacefully in her crib a beautiful rose was seen to fashion itself upon her countenance and henceforth she was known to all only by the name Rose.

Her god-mother, Isabel de Herera, after whom she was called was very much displeased at this and showed her displeasure in many acts of rudeness toward the child until the Archbishop of Lima gave her the name in Confirmation. This put an end to all the dissension among her relatives especially to the opposition of her god-mother.

Our Lord manifested His approval later when Rose, growing in virtue and humility and dreading that the name had been given her for some vain purpose, went to a nearby Dominican Church to pour out her fears and anxieties to Him concerning it. While praying she heard from a certain image of Our Lady kept in the Rosary Chapel a voice distinctly say:—"Your name is very pleasing to the Son I bear in my arms; but henceforth you must add mine to it, and be called Rose of St. Mary. Your soul is to be a fragrant flower, consecrated to Jesus of

Nazareth. Rose was overjoyed and troubled no more about it. Many times in her life God made this flower the symbol of His love for this Rose of St. Mary.

Rose's mother, a most virtuous and pious woman, instilled into her little daughter's heart those early lessons in piety, impressions of which made upon the human soul before its contact with the world seem to remain always indelibly stamped therein.

Rose was one of the family of eleven children and enjoyed in her own simple and natural manner the pastimes of her brothers, sisters and playmates. From these however she would often steal away to a small hut that she had made in her father's garden with palm leaves and branches of trees to say some prayers or perform some little act of devotion unmolested.

These childlike devotions were the preface to Rose's life of prayer and sacrifice which lasted even to the grave and which He crowned with so many extraordinary graces and gifts.

Rose's life of piety never stood in the way of other duties. It was never disagreeable. She fulfilled as her biographers tell us, "the daily round, the common task in a most uncommon spirit." Often was she compelled to perform tasks which were far beyond the strength and constitution of such a frail, delicate child. With the help of Divine assistance, made manifest on many occasions she was able to do all and offered up every cross as a little act of compensation for the sufferings of her Lord.

Many anecdotes are related of Rose's childhood which show the character of the Saint—her humility—her obedience—and above all

her charity. One tells how her mother knowing her beauty and wishing to draw the admiration of others to it, made her place upon her head a wreath of flowers. Rose ~~the~~ always obedient, reluctantly submitted but knowing that crowns of roses fade while crowns of thorns endure, made of the garland a crown of the latter by fixing it on her head with a large needle which could only be removed with difficulty.

In many similar instances when her mother wished her to adorn her body with beautiful clothes she sought to subdue any thoughts of vanity that might arise in her by secret acts of penance and mortification.

She yielded obedience not only to those to whom she was obliged but to all around her not excepting the servants of the house.

Her charity was boundless. Unlike many young people Rose gave it first expression in her own home, where she tenderly cared for her parents early and late, in sickness or health and tried by her filial ministrations to lavish upon them that love which God seemed to pour so abundantly into the heart of His little maid.

To any and all in need this same kindness was extended and when not occupied at home she devoted her time to the sick and needy elsewhere.

As Rose grew into girlhood her father lost his means and she was obliged to assist her parents in their necessity. Her skill in embroidery being known throughout her city she was able to dispose of her work very readily. She likewise cultivated a little garden in which she raised violets and other flowers which she sold.

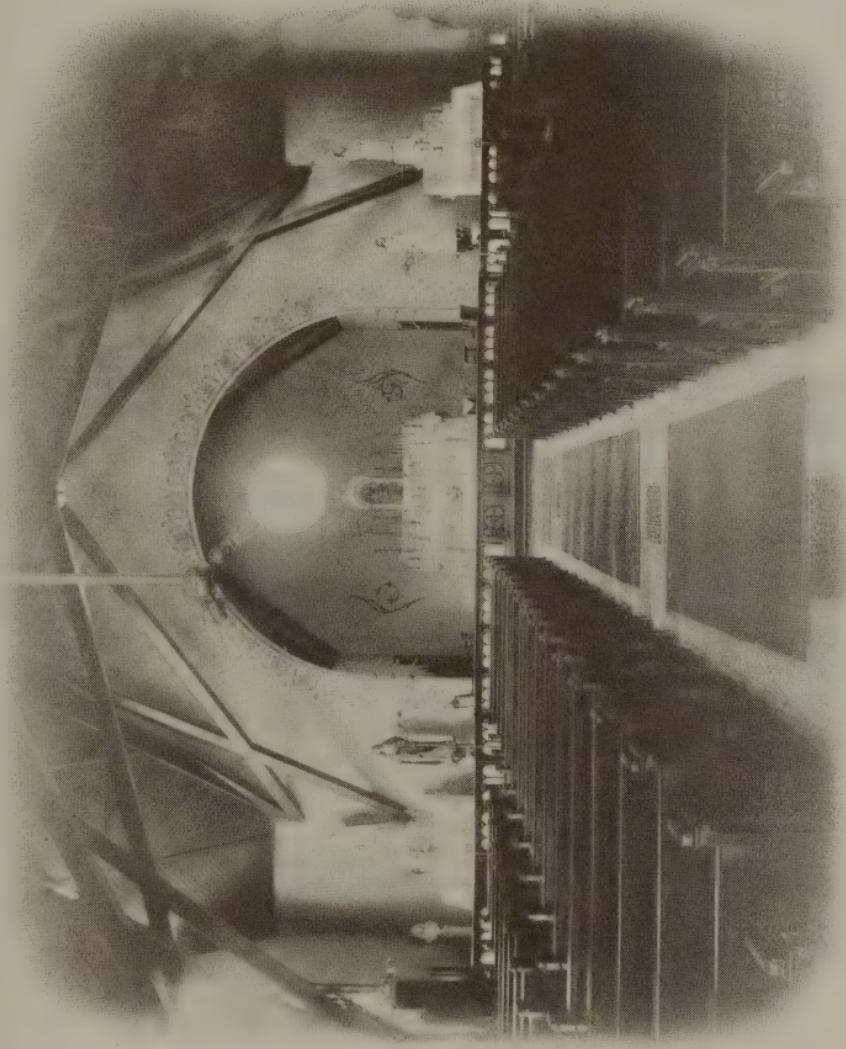
Both these means being insufficient however to relieve all their wants she herself has said that God supplied what was wanting in secret and miraculous ways.

When Rose was about fifteen or sixteen years old her friends, knowing her beauty and character wished her to marry. Many of the first youths in her city sought her hand; but Rose in childhood had consecrated herself to God and would listen to none of their entreaties. As soon as she was free to adopt her own choice she hastened to give herself entirely to Him.

Whether to serve Him as a member of some religious community or to do so by herself was a matter of great trouble to her at this time. Having from her earliest years been greatly attracted to St. Catherine of Sienna who was a Dominican Nun of the Third Order she longed to follow in her footsteps.

When her thoughts became known all the Convents of Lima, aware of her beautiful qualities, were anxious to receive her. There were two which attracted her greatly. One was the Convent of St. Clare which was just beginning to be established—the other the Convent of the Incarnation.

She had decided to join the latter and was making final preparations to enter when a miraculous occurrence in the Church of St. Dominic caused her to change her decision and return to her original intention of becoming a member of his Order. She had prayed much in the Rosary Chapel of this Church and the Sunday before she was to have entered the Convent of the Incarnation went there to offer her last bouquet of prayers at the shrine she had



INTERIOR OF ST. ROSE'S CHURCH
Goodfellow and Etzel Avenues

so faithfully tended when a child. Having finished her devotions she attempted to arise but suddenly found herself rivited to the spot and the combined strength of herself and her brother who happened to be in the place at the time, was insufficient to move her. An inspiration then came to her that this was a sign from God that she was to remain under the care of St. Dominic. Resolving at once to conform to His will she was instantly released and returned home.

Our Lord, it is said pleased at her decision sent, a day or two after this event, a beautiful butterfly of black and white hues—the colors of the Dominican habit—fluttering about her head as she was meditating in the garden. This she interpreted as an evidence of Divine approval. She decided to imitate her beloved St. Catherine living as a member of the Third Order in the world.



 N August 10, 1606, at the age of 21, she received the habit of St. Dominic from the hands of Rev. Fr. Alphonse Velasquez, in the same chapel where as a little child she was accustomed to pray and meditate.

When during the days of her novitiate she was seized with fear lest she should be unable to remain steadfast living in the world our Lord revealed to her in a vision that He wished her to live and die a Dominican and that He would give her strength to persevere.

Her profession soon followed—"I have bought the habit of our Holy Father St. Dominic" she is said to have exclaimed, "with so

many tears and sighs and so many fasts and prayers in order that I may live a hidden life."

To follow her vocation she withdrew to her parents' house in Lima. Here she was often visited by other members of her Order and a few pious ladies, who eagerly caught the pearls of wisdom that dropped from her lips, for we may be sure no words of idle gossip ever found place there.

Rose, though glad to share with these her pious practises, had always yearned for solitude. The little Rose had loved to run away from her playmates and hide in her tiny hermitage in the garden to pray and be alone with God and the desires of the childish heart seemed to be rekindled

In the same garden she caused a small room to be constructed, five feet long and four feet wide, where she could retire from the world and ascend higher and higher upon the ladder of sanctity.

To go to church, to help her parents, the sick or dying or to nurse the poor old women whom she would seek out in the city, were the only interruptions in her life of prayer.

From early child-hood she cherished a tender devotion to the Most Blessed Sacrament. Her greatest happiness was to be near our Lord conversing with Him and pleading for the conversion of all in sin.

Loving the Blessed Sacrament as she did, she delighted in taking care of the altar whereon It rests. She made flowers of gold and silk to beautify it and rich tapestries to adorn it. So intent was she that nothing should be wanting in the cleanliness and decoration of

the House of God that she would even deprive herself of sleep to have more time to devote to it.

Although living apart everyone loved the gentle Saint—even the animals, the birds, the insects. All seemed to be especially attracted to her. In the morning when she would leave her father's house to enter her little garden cell the trees and flowers would sway at her approach, the insects start their humming and the birds would burst forth in carol. A story is told of a little bird which throughout Rose's last Lent upon earth used to come every evening at sunset and perching upon a tree close to her room would pour out a ravishingly sweet song. This it would do until Rose would commence her Vesper hymn, when it would cease. Then alternately would she and her little choir complete the even-song after which it would fly away to return at the same hour the next evening.

Rose's life among the flowers continued until within three years of her death. During all this time of close companionship with God she was the recipient of many favors at His hands. In this retreat, hiding her face behind her virgin-veil to keep it all unseen from mortal eyes, Rose by her vigils, fasts and prayers shielded souls from sin and many hearts from harm, and drew down from above blessings not only upon herself but her own loved city as well.

As it was revealed to Rose that she would not live to be thirty-two years and that she would die upon the feast of St. Bartholomew, she felt a great devotion to that Saint and

never allowed the feast day to pass without some special prayers.

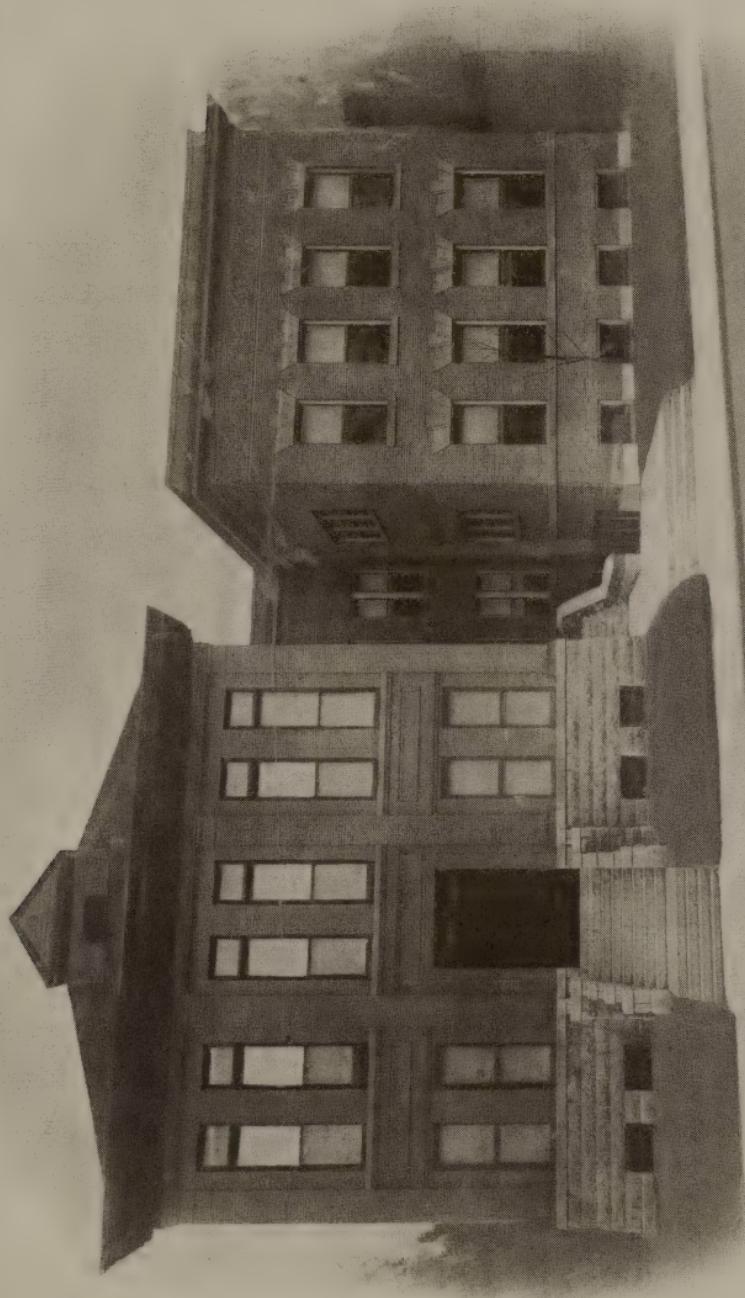
Three years before her death she withdrew to the house of Don Gonsalvo de la Massa, an old friend of her family, in order to carry out the wishes of her parents, who had received much kindness at his hands and whom they wished to repay in some measure by granting his request of allowing the Saintly Rose to dwell in his home.

A room was prepared for her similar to her garden cell and she was allowed to spend her time as she wished. The example of her life gave great edification to those with whom she came in contact and her gentle aimable manner endeared her to all.



CITH the dawn of her thirty-first year which she knew would never be completed, Rose whose whole life had been a preparation for death began to dispose herself for it with all the fervor of which her Saintly heart was capable. Shortly before her final illness she visited her beloved hermitage in her father's garden spending two entire days there in prayers and thanksgiving.

God, who seemed to have designed Rose to be a "living image of His crucified life," filled her last days with suffering in order that they might more closely resemble His. With the same joy and resignation that had characterized her whole life she bore all in patience. When the happy day of release came, which the Saint had so long and ardently desired she begged her brother to place her upon two



ST. ROSE'S SCHOOL
Goodfellow and Etzel Avenues

pieces of wood arranged in the form of a cross. Then thanking all about her for their kindness and begging pardon for her offenses against them she sweetly yielded up her life and her pious soul flew into the arms of Him Who she knew was waiting to receive it. The Matins of the feast of St. Bartholomew, August 24, 1617, were sung by St. Rose in Heaven.

Who could tell of the welcome that she received, of the joys and thanksgiving of the Saints who attended her or the glories that awaited her? We have a glimpse of the majesty with which God surrounded her in the revelations of those persons whom He so signally favored. Well might they exclaim:—"How glorious is the Kingdom in which all the Saints rejoice with Christ!"



ALL Lima mourned her loss and rich and poor vied to do her honor. On the evening of the day of her death the Saint's body was borne forth from De Massa's house, through a vast throng of people which included both ecclesiastical as well as civil authorities, to the Church of St. Dominic. They placed her in her beloved Rosary Chapel, the care of whose altars had been one of Rose's favorite occupations during her entire life. Her interment was postponed twice to satisfy the people's wish to gaze longer upon her beautiful countenance which in death had been restored to all its original loveliness. At last the Friars took advantage of an opportune time and placed her body in the grave. Later it was removed

to the Chapel of St. Catherine of Sienna, whose life she had so closely imitated.

So numerous were the miracles worked by God through her intercession that we could not undertake to recount them. The dead were raised to life; the sick restored to health; calamities averted. Always the advocate of sinners upon earth she became their special mediator in Heaven and many conversions were obtained through her prayers.

The veil of mystery behind which Rose of St. Mary endeavored to conceal her life, was gently withdrawn by the church after her death and her glory proclaimed to the world. She was canonized in the year 1871 by Pope Clement X and on August 30 her name is invoked upon our altars.

What may be learned from the life of St. Rose is best expressed in the words of one of her biographers:—"Like her model, St. Catherine of Seinna, St. Rose never joined a religious community, but followed the high call that God had given her as a private individual."

To Catholic women who may be devoting themselves to their neighbor's service in some independent career, the study of her history may be not without interest and profit.

The difficulties of conditions are doubtless very great between the mystical Spanish maiden of nearly 300 years ago living hidden in her mother's garden in South America and the strong business-like English or American woman pursuing her active calling in the glare and bustle of a modern city.

Yet, despite the contrast, the account of St. Rose's marvellously generous self-sacrifice, of her encouraging even though the inimitable

spirit of prayer, zeal and penance joined to a tender delicacy and charm of character which gave brightness to her severe life, may prove to some of our nineteenth century toilers a refreshing incentive to renewed effort and ~~a~~
hopeful spirit, and may perhaps at the same time suggest their turning to St. Rose as a special intercessor for their work."

"And whilst amid His glories now,
Thou seest Him face to face—oh, deign;
St. Rose, to hear thy suppliant's vow,
That grace and glory we may gain."





